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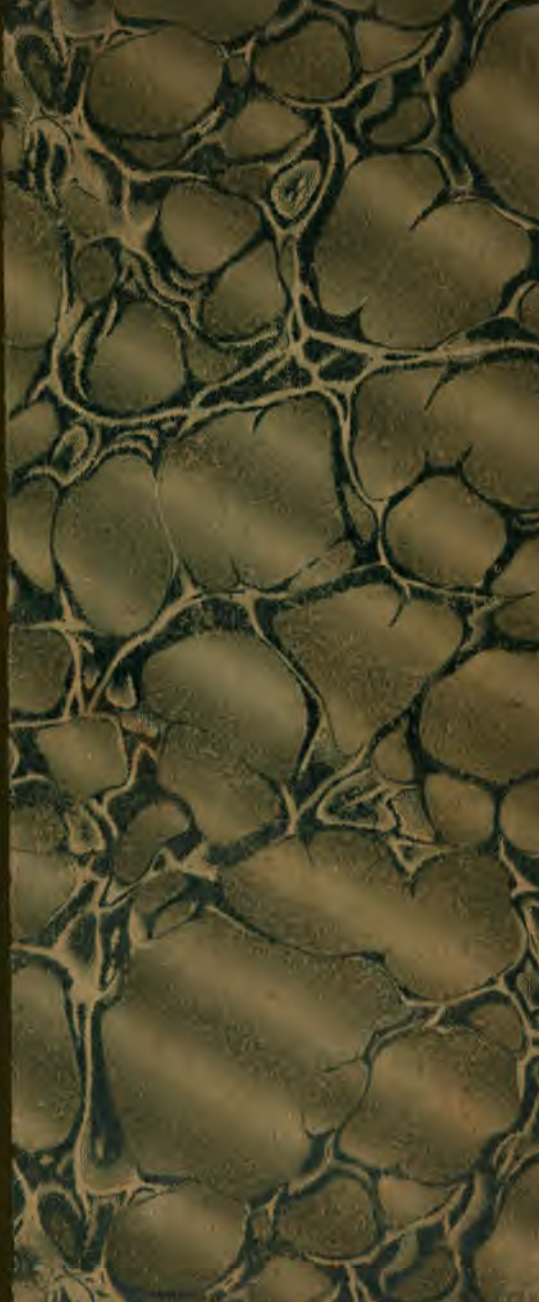
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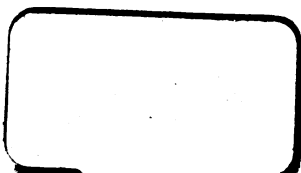


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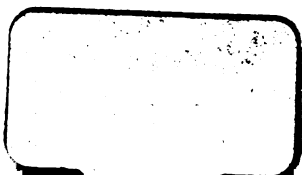
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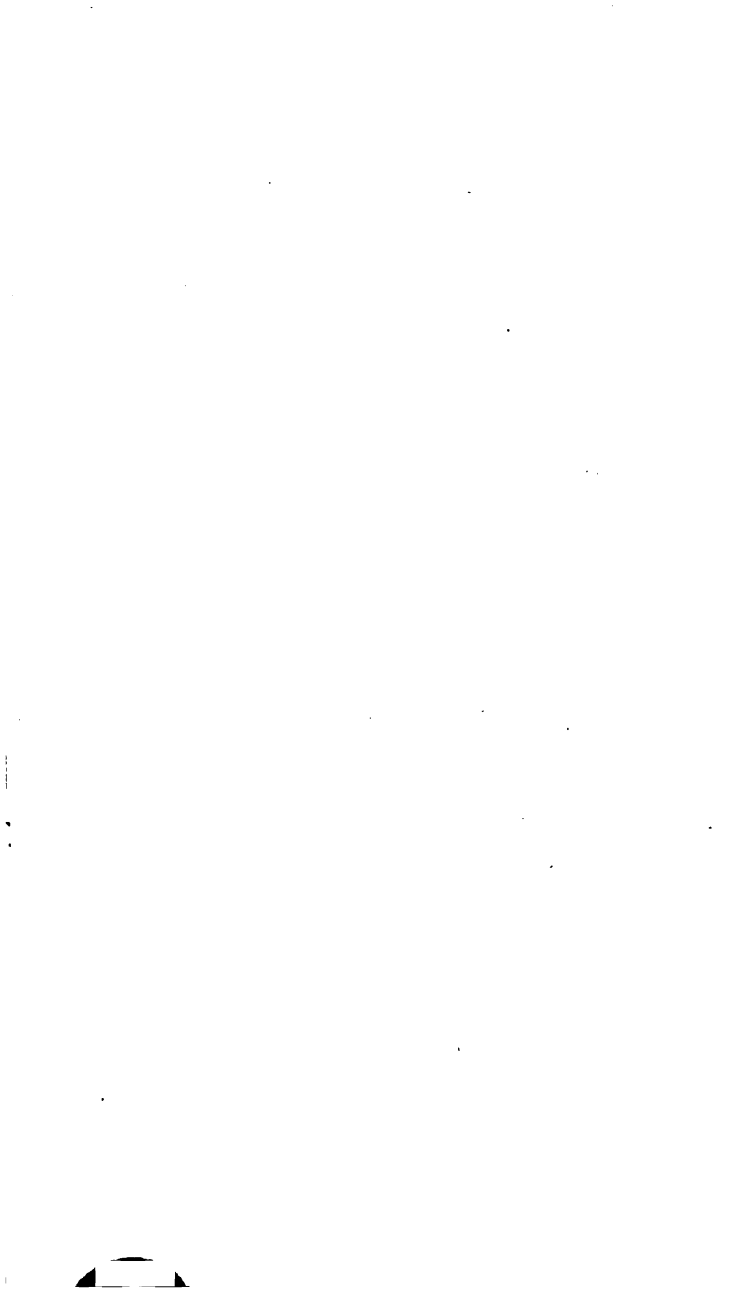


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THE
CHILD'S CATECHISM

ON
PRAYER:

FOR THE USE OF SCHOOLS,

AND FOR THE

INSTRUCTION OF CHILDREN IN PRIVATE FAMILIES.

BY ROBERT HAWKER, D.D.
VICAR OF CHARLES, PLYMOUTH.

FROM THE SIXTH ENGLISH EDITION.

These words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. vi. 6, 7.

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PREFACE.

THE intention of this Catechism is with a view to form in infant minds, not only an early habit of prayer, but by familiarizing them in an acquaintance with the Scriptures, which explain this important subject, gradually to expand their understandings, to a right apprehension both of the employment itself, and the promises of God held forth to the faithful performance of it, that pleasure and duty may be happily blended. And it is hoped, by this means, under the divine blessing, children may be very soon taught to possess proper conceptions of the Great Object they worship, as a God hearing and a God answering prayer, and the sure rewarder of them that diligently seek him : and also be always ready to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear.

In order to follow up this important design, it is particularly requested of parents, or masters, who condescend to make use of this Catechism in the system of instruction they adopt amidst their little charge, to observe, that the subject here treated of, though forming but one and the same from beginning to end, is divided into short lessons, by way of accommodation to children of the tenderest age, (none being too young to be introduced into the use of it) that they may not be exercised too much at once, so as to make that become a burden, which, if rightly managed, would prove a delight ; but by dropping into their minds as much information only at one time as the capaciousness of the vessel will admit, to encrease rather than assuage the thirst for knowledge, and thereby excite the desire of continued gratification.

It is important to observe, that in the answers given in the following Catechism, the chapter and verse of Scripture from whence the words are taken ought to be mentioned by the child, as well as the passages themselves, in order that the authority of the reply may be always at hand, to have recourse to if necessary.

ROBERT HAWKER.

THE
CHILD'S CATECHISM
ON
P R A Y E R.

LESSON I.

Q. HOW do you prove from Scripture that prayer is a duty?

A. Christ says, that men ought always to pray, and not to faint, St. Luke xviii. 1. And his servant the apostle says, Pray without ceasing, 1 Thes. v. 17. And again, I will therefore that men pray every where, lifting up holy hands, 1 Tim. ii. 8. See also Phil. iv. 6. James v. 13, 14, 15. Psalm xxvii. 8. Isa. xliii. 22.

Q. What promises hath God made to the faithful performance of prayer?

A. God hath said, Draw nigh unto God, and he will draw nigh unto you, James iv. 8. Call upon me in the day of trouble and I will hear thee, Psalm l. 15. See also Psalm cxlv. 18, 19. Matt. vii. 7, 8. Zech. xiii. 9.

Q. What conclusion may we draw from both?

A. That it is our duty to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16.

LESSON II.

Q. You have proved prayer to be a duty, and shewn what gracious promises God hath made to the faithful discharge of it, I desire next to know how you would perform it?

A. I would say unto God, wherewith shall I come before the Lord, and bow myself before the High God? Micah vi. 6.

Q. Hath God given any encouragement to this inquiry?

A. Yes, Jesus saith, I am the way, and the truth, and the life : no man cometh to the Father but by me, John

xiv. 16. And all that the Father hath given me shall come to me, and him that cometh to me I will in no wise cast out, John vi. 37.

Q. What conclusion ought we to draw from hence ?

A. That having boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say his flesh, and having an High Priest over the House of God, let us draw near with a true heart in full assurance of faith, Heb. x. 19, 20, 21, 22.

LESSON III.

Q. But are we capable of coming of ourselves in prayer before God, and ordering our words aright ?

A. No. For we know not what we should pray for as we ought, Rom. viii. 26. We are not sufficient to think any thing of ourselves, 2 Cor. iii. 5.

Q. What is to be done then ?

A. We are commanded to seek aid from God, and to beg of him to teach us to pray, Luke xi. 1. I would say, open my lips, O Lord, and my mouth shall shew thy praise, Ps. li. 15. See also Ps. xliii. 3, 4. Isa. xxxviii. 14, 15.

Q. What encouragement hath God given to this ?

A. God hath said that the preparations of the heart of man, and the answer of the tongue are from the Lord, Prov. xvi. 1. And that the spirit helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered, Rom. viii. 26. And therefore our sufficiency is of God, 2 Cor. iii. 5. See also Isa. vii. 19. lvii. 11. Ps. cx. 3. Luke xii. 12. Zech. xii. 10. Is. liv. 18. xlv. 3. xxx. 21. xxxii. 3, 4. James i. 5. Exod. iv. 11, 12.

LESSON IV.

Q. Is it certain then, that if I call upon God he will hear me ?

A. Yes. For he says he will be very gracious at the voice of thy cry : when he shall hear it, he will answer thee, Isa. xxx. 19.

Q. But suppose I am so feeble that I cannot *speake* ?

A. God hath said, it shall come to pass that before they call I will answer, and while they are yet speaking I will hear, Isa. lxxv. 24.

Q. But supposing that I can only *sigh* before God ?

A. It is said that the sorrowful sighing of the prisoner shall come before God, Ps. lxxix. 11.

Q. But supposing that I can do neither ?

A. To *look* unto God with an eye of faith is prayer, for the Redeemer says, Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else ; beside me there is no saviour, Isa. xlv. 22.

LESSON V.

Q. I perceive what a gracious provision God hath made in divine strength for human weakness, and I desire now to know with what words we are furnished in Holy Scripture to come before him ?

A. Great indeed is the Lord, and marvellous, worthy to be praised ; there is no end of his greatness, Ps. cxiv. 4. Who can express the noble acts of the Lord, or shew forth all his praise ? Ps. cvi. 2.

Q. But yet, I presume, though all worship must fall infinitely short of his adorable perfections, there are some expressions more suited than others, by which the soul may serve God acceptably with reverence and godly fear. How would you express yourself ?

A. I would say, Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come, Rev. iv. 8. I would desire to adore the three that bear record in heaven, the Father, the Word, and the Holy Ghost, for these three are one, 1 John v. 7. I would say, King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, 1 Tim. vi. 15, 16.

LESSON VI.

Q. What revelations hath God been graciously pleased to make of himself, to encourage the humble soul, while under the awful sense of his greatness ?

A. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy : I dwell in the high and holy place : with him also that is of a contrite and humble spirit ; to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Thus saith the Lord, the heaven is my throne, and the earth is my footstool : but to this man will I look, even to him that is poor,

and of a contrite spirit, and trembleth at my word, Isa. lvi. 1, 2.

LESSON VII.

Q. But though God be so gracious by these revelations to lessen in some measure the infinite distance between him and us, as to the greatness of his almighty character, yet, in respect to the conscious sins and offences of our nature, is not the soul still afraid of immediately drawing near to him?

A. Yes. A sense of sin will make every child of God cry out, O my God, I am ashamed, and blush to lift up my face to thee, my God; for my iniquities are increased over my head, and my trespass is grown up into the heavens, Ezra ix. 6. See also Dan. ix. 8. Hab. i. 13. Isa. vi. 5. Ps. lxxvi. 7. xiv. 3. Luke xv. 18, 19. Rom. vii. 24.

Q. What encouragement hath God given to this state of mind?

A. We are taught, that if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, 1 John ii. 1, 2. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I will not contend for ever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made, Isa. lvii. 15, 16. See also Ezek. xxxiii. 11. 1 Tim. i. 15. 1 John i. 7, 9. Eph. i. 7. Heb. x. 15.

LESSON VIII.

Q. But supposing the soul is still depressed by reason of sin, what would you then say?

A. I would say, O my God, I cry in the day time but thou hearest not, and in the night season also I take no rest, Ps. xxii. 2. Be not wroth very sore, O Lord, neither remember iniquity forever. Behold, see, I beseech thee, we are all thy people, Isa. lxiv. 9.

Q. What answer hath God given in his holy word to this increased affliction?

A. Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool, Isa. i. 8. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, Heb. viii. 12. Only acknowledge thine iniquities that thou hast transgressed against the Lord thy God, Jer. iii. 13. See also Heb. viii. 12. Jer. xxxvii. 8. Exod. xxxiii. 19. xxxiv. 6, 7.

LESSON IX.

Q. How would you now approach after these gracious encouragements from God?

A. I would say, I acknowledge my transgressions, and my sin is ever before me. Turn thy face from my sins, and put out all my misdeeds, Ps. li. 3, 9. O remember not the sins and offences of my youth, but according to thy mercies think thou upon me, O Lord, for thy goodness, Psalm xxv. 6. See also Job xlii. 6. vii. 20. Psalm xlv. 10. xxxviii. 18. xxxii. 5.

Q. But supposing you found no relief?

A. I would renew again and again my application, and say, Hear my prayer, O God, and hide not thyself from my petition. Take heed unto me, and hear me how I mourn in my prayer, and am vexed. My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and an horrid dread overwhelmed me, Ps. lv. 4, 5. See also Ps. lxxxviii. 14, 15. Jer. ix. 1.

LESSON X.

Q. What answers hath God given in Scripture to such prayers?

A. He hath said, I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. As the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Yea, like as a father pitieth his own children, so is the Lord merciful to them that fear him. For he knoweth our frame, he remembereth that we are but dust, Ps. ciii. 11. See also Ezek. ix. 4, 6. 2 Chron. vii. 14. Jer. xxx. 10, 11.

LESSON XI.

Q. Are there any other gracious assurances like these to comfort the soul under the load of sin?

A. Oh yes! there are multitudes of exceeding great and precious promises to the same assurance. God hath said, O Israel, thou hast destroyed thyself; but in me is thy help. Hos. xiii. 9. And the Lord Jesus saith, All

manner of sins and blasphemies shall be forgiven unto men. Mat. xii. 31. All that the Father hath given me, shall come unto me; and him that cometh I will in no wise cast out. John vi. 37. And one of his servants, the Apostle Paul, saith, Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. And another of the Apostles saith, The blood of Jesus Christ cleanseth from all sin. 1 John i. 7. Therefore, we may cry out with the Prophet, and say, Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again; he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Micah vii. 18, 19.

LESSON XII.

Q. How would you ask of God for grace?

A. I would say, Lord, lift thou up the light of thy countenance upon me, and it shall put more gladness in my heart than in the time when corn, and wine, and oil increased, Ps. iv. 6, 7.

Q. Hath God promised to give this blessing to his people?

A. Yes. For he hath said, I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return to me with their whole heart, Jer. xxiv. 7. And Jesus said, When the Spirit of truth is come, he shall reprove the world of sin, and of righteousness, and of judgment, John xiv. 8. See also Jer. i. 45. Deut. xxx. 6. Zech. iii. 5, 6, 7.

LESSON XIII.

Q. How would you ask for the gift of repentance?

A. I would beg of God to give me grace to repent and be converted, that my sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. That he would pour out upon me a spirit of grace and supplication, and that I might look upon him whom I have pierced, and mourn, as one that mourneth for his only son, and be in bitterness, as one that is in bitterness for his first born, Zech. xii. 10.

Q. What reason have you to hope that God will grant your petition?

CATECHISM ON PRAYER.

A. Christ is exalted as a Prince and a Saviour, to give repentance to Israel, and remission of sins, Acts v. 31. Christ having raised up his Son Jesus, hath sent him to bless us turning away every one from his iniquities. Acts iii. See also Rom. ii. 4.

Q. What are the marks of real repentance?

A. Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death, 2 Cor. vii. 9. See also 2 Cor. vii. 11.

LESSON XIV.

Q. How would you ask of God for the gift of faith?

A. I would beg that Christ may dwell in my heart by faith, Eph. iii. 17. That as Christ is the end of the law for righteousness to every one that believeth, the Lord would give me to believe, and help mine unbelief, Rom. x. Mark ix. 24. See also Luke xvii. 5.

Q. What reason have you to hope that you shall be healed?

A. God hath said, I will give them one heart and one way, that they may fear me for ever, Jer. xxxii. 39. Unto you it is given to believe in Christ, Phil. i. 29. And as many as received Christ, to them gave he power to become sons of God, even to them that believe in his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 12, 13. See John iii. 16, 17. Acts xiii. 39. Rom. v. 1.

LESSON XV.

Q. What promises hath God made of pardon to our sins through Jesus Christ?

A. It is said, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that he hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, Rom. x. 9. And in Christ Jesus they who were sometimes afar off made nigh by the blood of Christ, Eph. ii. 13. God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. See also Rom. v. 10. John i. 29.

Q. Do you not rejoice in this salvation?

A. Yes. We have all great cause to rejoice, and thanksgiving, in the words of the Apostle, Blessed be the God and Father of our Lord Jesus Christ, which according

abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, 1 Peter i. 3, 4. Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed, Isaiah xlv. 24.

LESSON XVI.

Q. What are the advantages of this salvation?

A. The noblest and greatest imaginable. We are thereby delivered out of the power of darkness, and translated into the kingdom of God's dear Son, Col. i. 13. Now we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, Eph. ii. 19, 20, 21.

Q. How is this proved?

A. After that we believed (the Apostle says) we are sealed with the Holy Spirit of promise. Eph. i. 13. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. viii. 16. See also Gal. iv. 6. 1 John i. 3. iii. 1, 2. 1 Cor. ii. 12.

LESSON XVII.

Q. Do not all real Christians manifest the truth of this change by their holy life and conversation?

A. Yes. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature, 2 Cor. v. 14, 15, 17. And the desire of all our hearts therefore is, by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, Rom. xii. 1. See also 1 Cor. vi. 19, 20. 1 Peter i. 18, 19. Phil. i. 9, 10, 11. 2 Cor. iii. 5. Phil. iv. 13.

LESSON XVIII.

Q. Are we not to be continually looking up to God, for grace to enable us to persevere in the path of duty?

A. Yes. Certainly we are to beg of God for the sake of Christ Jesus our Lord, to hold up our goings in his paths, that our footsteps slip not. I would cry unto God, and say, My Father, thou art the guide of my youth, Jer. iii. 4. See also Isaiah xxv. 4. Phil. ii. 15. Ps. cxli. 3. xix. 14. 2 Cor. i. 12.

Q. What promises hath God made to hear those prayers, and to keep his people stedfast in their duty?

A. He hath said, Sin shall not have dominion over you, for ye are not under the law, but under grace, Rom. vi. 14. I will put my fear in their hearts, that they shall not depart from me, Jer. xxxii. 40.

Q. But suppose they are under powerful temptations?

A. God says, When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him, Isaiah lix. 19.

LESSON XIX.

Q. Suppose the world oppresses them?

A. Jesus hath said, In me ye shall have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world, John xvi. 33.

Q. But what if their own hearts tempt them to stray?

A. God hath said, My grace is sufficient for thee, for my strength is made perfect in weakness, 2 Cor. xii. 9. And God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

Q. And what are we to conclude from such gracious assurances?

A. That God's faithful people shall never perish, neither shall any pluck them out of his almighty hand, John x. 20. I am persuaded (says the Apostle) that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord, Rom. viii. 30, 39.

LESSON XX.

Q. But are not God's faithful people exposed to peculiar trials and afflictions?

A. Yes. We are in heaviness (the Apostle says) through manifold temptations, 1 Peter i. 6. But another Apostle says, No man should be moved by these afflictions, because

yourselfes know that we are appointed thereto, 1 Theff. iii. 3.

Q. Are such things to be considered as marks of God's displeasure?

A. By no means: but rather, on the contrary, proofs of tender love. For it is said, That whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, Heb. xii. 6.

Q. How would you pray to God under such circumstances?

A. I would commit my ways unto the Lord, and put my trust in him, Ps. xxxvii. 5. I would pour out my heart before him, Ps. lxii. 8.

Q. What promises hath God made to his faithful people when they pray to him under their afflictions?

A. There are given to us exceeding great and precious promises; that by these we might be made partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. and we may be confidently assured, that all our trials are but the light afflictions of the moment, which work out for us a far more exceeding and eternal weight of glory. 2 Cor. iv. 8.

Q. But what more immediate comfort doth God give to his people to support them while under their pressure?

A. The assurance of his presence and support. Fear not, I am with thee, I have redeemed thee, I have called thee by my name, thou art mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee, Isa. xliii. 1, 2.

Q. Are there any other encouragements given?

A. Yes. For as a more endearing and tender argument to his people under sufferings of every kind, God hath proposed the example of his blessed Son, who, when upon earth, was a man of sorrows, and acquainted with grief, Isa. liii. 3. He is said to have been in all points like as we are, sin only excepted; that, being touched with the feeling of our infirmities, he might be a merciful and faithful High Priest; through whom we might come boldly to the throne of grace to obtain mercy, and find grace to help in time of need. Heb. iv. 15, 16. ii. 18.

LESSON XXI.

Q. According to all that you have now represented to me, a life of prayer and godliness must be a life of real happiness and joy?

A. Oh! yes indeed it is, for it hath the promise of the life that now is, and of that which is to come, 1 Tim. iv. 8. The kingdom of God is righteousness and peace, and joy in the Holy Ghost, Rom. xiv. 17. The ways of God are pleasantness, and all his paths are peace, Prov. iii. 17.

Q. I presume then that you are more and more desirous to be built up in this most holy faith, praying in the Holy Ghost?

A. Yes. My constant prayers are, that the Lord may direct my heart unto the love of God, and into the patient waiting for Christ, 2 Thess. iii. 5. And that God himself, and our Father, and our Lord Jesus Christ may direct our way, 1 Thess. iii. 11.

CONCLUSION.

My prayers join yours, my dear child, in this supplication, and may our Lord Jesus Christ, and God, even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, comfort your heart, and establish you in every good word and work, 2 Thess. ii. 16, 17.

It will be very obvious to every one acquainted with the principles of real piety, that many questions, of an equally interesting nature with the former, might have been added to the foregoing Catechism. The Author wishes the present feeble attempt to instruct children on so important a subject as prayer, to be considered but as a specimen of what might be done this way, and not as a matter complete. They who are desirous of extending the subject further, will find in the holy Scriptures an inexhaustible magazine for this purpose. And the Compiler of this little work will consider himself abundantly recompensed, if the brevity here shewn should prompt some abler hand to prosecute and improve his unfinished labours.

The following is added as a specimen of what might be formed by way of Catechism from the Scriptures, on the great variety of occasions which are perpetually arising out of every man's life, to awaken prayer in the heart. As the questions are perfectly unconnected with each other, they may be proposed separately, and thrown in amidst any part of the foregoing Catechism; or they may be used as circum-

stances shall occur in the ordinary intercourse of society, and thus form an edifying topic of conversation to raise instruction for the minds of children, when (as Scripture expresses it) sitting in the house, or walking by the way, when lying down, or rising up.

Q. With what devout affections do you wish to open your eyes when awaking from sleep in the *morning*?

A. I would wish to call to mind that it is of the Lord's mercies we are not consumed, because his compassions fail not : that they are new every morning, and great is God's faithfulness, Lam. iii. 22. I would say, My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up, Ps. v. 3. And I would pray that the Sun of Righteousness might arise on my soul with healing in his wings. Mal. iv. 2. See also Ps. lxxiv. 16. Ps. cxliiii. 8, 9. cxxi. 8.

Q. Suppose it be the Lord's-day, would you not add some more particular expressions to your morning ejaculations?

A. Yes, I would desire, like the beloved Apostle, to be in the Spirit on the Lord's-day, that I might worship God in spirit and in truth. Rev. i. 10. John iv. 24. I would desire, that as Christ is risen from the dead, so in heart and mind I might be risen with him, and seek those things which are above, where Christ sitteth at the right hand of God, 1 Cor. xv. 20. Col. iii. 1. That I might turn away my foot from the Sabbath, from doing my pleasure on God's holy day : and call the Sabbath a delight, the holy of the Lord and honourable : and honour him, not doing my own ways, nor finding my own pleasure, nor speaking my own words, but delight myself in the Lord, Isa. lviii. 13, 14. See also Psa. lxxxiv. 10. cxviii. 24. Luke xxiv. 34. Phil. iii. 10.

Q. What sentiments of devotion doth the *noon* tend to excite in the pious soul?

A. That the Lord would not cause the sun to go down at noon, nor darken the earth in the clear day, Amos viii. 9. I would therefore say, with David, Evening and morning, and at noon, will I cry to God, and he will hear my voice, Ps. lv. 17. Seven times a day will I praise thee, O God,

because of thy righteous judgments. Pf. cxix. 164. See also Job ii. 17.

Q. What reflections and praises ought to occupy the mind in the approach of the *evening*?

A. To think devoutly of Him who maketh the outgoings of the morning and evening to praise him, Pf. lxxv. 8. To call our ways to remembrance, and ponder the paths of our feet, Pf. cxix. 67. Prov. iv. 26. And to let our prayer be set forth in the sight of God as the incense, and the lifting up of our hands to be as an evening sacrifice, Pf. cxli. 2. See also Ezra ix. 5. Matt. iv. 23. Pf. iv. 4.

Q. What reflections and prayers ought the *night* to awaken?

A. To consider the necessity of doing the works of him who hath sent us, while it is day; the night cometh when no man can work, John ix. 4. And to pray to God to enlighten our eyes, that we sleep not the sleep of death, Pf. xliii. 3. See also Isa. xxvi. 9. Pf. iv. 9. xxxi. 6. cxxi. 5, 6, 7.

Q. How would you refresh your mind if waking in the *midnight*?

A. I would call upon God my Maker, who giveth songs of the night, Job xxxv. 10. I would desire, That my soul might flee unto the Lord before the morning watch, I say, before the morning watch, Pf. cxxx. 6.

Q. What devout sentiments in respect to God ought the regular return of our *meals* to occasion?

A. To reflect and consider how the eyes of all wait upon the Lord, who giveth them their meat in due season. The Lord openeth his hand and filleth all things living with plenteousness, Pf. cxlv. 15, 16. That whether I eat, or drink, or whatever I do, I may do all to the glory of God, 1 Cor. x. 31. And above all, while eating of the bread that perisheth, to beg of God to feed me with that bread of life which came down from heaven, and of which whosoever eateth shall never hunger, John vi. 51. Lord, I would say, Evermore give me this bread, John vi. 34.

Q. What devout sentiments in respect to *ourselves* should our seasons of enjoying food occasion?

A. To take heed that our hearts be not at any time overcharged with surfeiting and drunkenness, Luke xxi. 34. To beg of God that our table be not made a snare to take ourselves withal; and that the bountiful hand of his provi-

dence, which is given for our welfare, be not unto us an occasion of falling, Pf. xix. 23.

Q. And what charitable affections in relation to others, ought our seasons of refreshment in food to occasion?

A. To look up to God with an eye of thankfulness, and to beg of him, that while we eat the fat and drink the sweet, he would send portions to them for whom nothing is prepared, Nehemiah viii. 10. See also Isaiah lvi. 7.

Q. What pious effects ought to arise in the soul in the recollection of any sin-preventing providences?

A. I would say, Blessed be the Lord God of Israel, which hath kept me this day from this sin, 1 Sam. xxv. 32. See also 1 Sam. vii. 12. Pf. cxviii. 23. Gen. xxviii. 16.

Q. May not a gracious mind, through God's helping it, extract improvements from the sin of others?

A. Yes. For it ought always to teach them this universal truth, that they that are kept are kept by the power of God through faith unto salvation, 1 Peter i. 5. And therefore, if at any time I hear, or see, the sins of others, and my soul is vexed with the filthy conversation of the wicked, I would desire to acknowledge the grace of God in my preservation, and to say with the Apostle, Lord, how is it that thou hast manifested thyself to me, and not unto the world, John xiv. 22.

F I N I S.



